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A SCOTTISH PRAYER

O THOU, who keeps the stars alicht, an' our souls burnin' wi' a licht aboon that o' the stars, grant that they may shine afore Thee as the stars for ever and ever. And as Thou hauds the stars burnin' a' the nicht, whan there's no man to see, so haud Thou the licht burnin' in our souls, whan we see neither Thee nor it, but are buried in the grave o' sleep an' forgetfu'ness. Be Thou by us, even as a mother sits by the bedside o' her ailin' wean a' the lang nicht; only be Thou nearer to us, even in our verra souls, an' watch ower the warl' o' dreams that they mak' for themsel's. Grant that more an' more thochts o' Thy thinkin' may come into our herts day by day, till there shall be at last an open road atween Thee an' us, an' Thy angels may ascend and descend upon us, so that we may be in Thy heaven, e'en while we are upo' Thy earth.

GEORGE MACDONALD, in *David Elginbrod.*

1945
71341

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

January 14--Jesus Faces His Life's Work

(Matthew 3:13-17; 4:1-11)

GETTING A RIGHT START

There is little doubt but that many of the failures in life can be traced directly to a lack of proper direction in the beginning. The little girl discovered this truth when she was forced to unbutton all of a long row of buttons and "do it all over again" because she failed to start right.

The first and essential step on the road to greatness is always down. Jesus humbled himself even though he had every reason to feel exalted. If his life was sinless, what need did he have for a baptism of repentance? It would seem that he wanted to identify himself with that long train of prophets who had preceded him. The baptism of John stood for the best in the religion of his day and as Jesus identified himself with the best, the Spirit of God came upon him. No life, no year, no day, no task, is ever started right without the confession of our own insufficiency and a waiting until we can sense the approval of God upon our attitude.

Since so much of the Christian religion has become a series of prohibitions standing in the way of our strong desires, it is easy for us to think of the temptations of Jesus in the same light. Instead, I see a young, energetic reformer, stirred by the many injustices about him, anxious to get on with his life's work; not being tempted to give his energies in wanton living, but being anxious to test in the crucible the nature and validity of his task and the method or way by which it was to be achieved.

Probably the first test came in the consideration of the importance of his task. Just how important was this kingdom or realm of right relationships? Was there anything more important than to be right with God, man, and things? If self preservation is the first law of life, is this kingdom of more value than life itself? Days and weeks had passed without food. The shape of the stones suggested bread. Why not use his God-given powers for his own gratification? A person has to live. But does he? Isn't this thing of being right of more importance than life? Why live if life is to be bought at the price of wrong doing? No, in this Kingdom things must forever be the servant and never the master of the soul.

Second, how was he to win favor with the people and get converts for his new Kingdom? The Messianic hope was strong in Israel. While there were many who still expected a King to sit on David's throne, there were many who had turned to an apocalyptic hope. This hope was that a man-divine would drop from the heavens as Diana had been sent down by Jupiter. He would work terrible vengeance upon his people's enemies and bestow great blessings on the favored few.

Someday when the temple court was crowded with people, why not drop down among them from one of the pinnacles of the temple? God would bear him up since it would be for a good cause.

Who has not been tempted to ingratiate himself with people by arousing their admiration or by taking advantage of their credulity. But true fellowship and world brotherhood can never be achieved by that method. Only a false Messiah could answer to a false hope.

Space will permit only a hint at the third temptation. What power would he use to build his new Kingdom? What were his resources? All power in heaven and earth were at his disposal. One reasonable possibility was to destroy, smash, crush every enemy, bring all nations under a righteous rule by physical force. This way may seem harsh and cruel but the end will justify the means. This method is so generally accepted by Christians today, that one would think that Jesus had adopted it as his own, but he knew that the means and the end are one. He knew that if his kingdom was to stand, every means used for its achievement must be in harmony with its ideals and ennobling to the individual who used it. No person could be made a citizen of the Kingdom of Heaven by coercion. Only as men come to love God and serve Him from choice are they started right in their life's work.

Questions:

What are the evils of materialism?

Is it ever Christian to strive for popularity? What is the fallacy in the theory that the end justifies the means?

P. M. T.

January 21--Standards for Christ's Followers

(Matthew 5:3-10; 43-48)

ACHIEVING THE IDEAL

The first time the family and I drove all night I came to a new appreciation of road signs. Most of the road was new to us and we were able to arrive safely in good time for a happy occasion because some one who knew all the dangerous places had gone before and placed road markers for our benefit and security. How many times that night we expressed our gratitude for that service.

Unless they have been seriously warped in childhood, there are very few people who do not hope to find a good situation "at the end of the trail." If the human family could come to see that the Beatitudes are the road signs along the highway of life, not laws to condemn, but guides to help, they would be cherished as the real Magna Carta of the human family. The Beatitudes are not rules for conduct to get us ready for another world but a description of attitudes to possess if we would make the most of each day of this life and, since eternity is here and now, there is no fear as to the future.

The second portion of this lesson is so incongruous and out of harmony with the spirit of the day in which we live that it borders on the ridiculous for Christians to profess to be followers of this master teacher, and yet it is at this point that Christianity either stands or falls. "By this shall all men know that ye are my disciples, if ye have love one for another."

The reason the members of the Christian Church have so poorly demonstrated their faith and trust in the power of love and forgiveness in dealing with their enemies in time of war is because they have failed to believe in the validity of that power in time of peace. A careful examination of our methods used to overcome evil in the home, the shop or the school room might reveal all the seeds that eventually produce wars. We usually adopt one of the three of these methods in dealing with our enemies.

The first is to let hate and vengeance, with all the legitimate instruments of destruction, loose upon them. The logical conclusion of this method is to see in every person a potential enemy, so we prepare for the worst he might do to us which, in turn, arouses his distrust in us and he finds it necessary to prepare to meet violence with violence. The constant threat of the use of violence may incite him to strike first in self-defense. So the aggressor in a program of preparedness becomes the pious defender of his just rights. Even though the futility of this method has been known for

(Continued on page 15)

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EDITORIALS

The White Menace

SOME one has said that God made white men a minority on the earth and Satan gave them a majority complex. That is indeed a dangerous state of mind. If it is not revised to fit the facts, it can end only in some explosive awakening. Statisticians tell us that, roughly, one-third of the earth's population is black and brown, one-third is yellow and one-third is white.

This one-third minority of white men control directly or indirectly nearly all of the earth's surface. Naively, they offer that as evidence of their inherent superiority. No factors of climate, migrations and historical accidents are taken into consideration in assigning the reasons for their favored economic status. They often do not know that when their ancestors were still eating raw meat, there were elsewhere civilizations of color of a relatively high order. If advanced cultures on the Euphrates, Nile and in the Orient could rise and fall, the same fate can overtake a white culture. They, too, can be succeeded by a loftier civilization. Privilege, confirmed in ignorance, is particularly fatal.

This attitude has led to a yet more ominous state of mind. If the white "race" was to be accepted as superior, then some livable relations to other races had to be developed. The first relationship was slavery of the submerged group. This was advanced toward an attitude of benevolence. "The white man's burden" was the historical text for the extension of empire during the past century. This missionary attitude has not been wholly bad though greatly abused. It mixes something grand and noble with the baser motives of empire extension. Consequently it has issued in two kinds of missionaries—those who seek ivory, gold, markets and material return and those who go with a Christian gospel of understanding. Sometimes these missions have been curiously mixed. It is one kind of motive to introduce mechanical equipment into a backward area of earth for the sake of easing human misery, and yet another to do it for the sake of a new market. Yet our best thinking cannot easily escape confusion at the point where economic and material advantages merge with the spiritual aspects of life.

On one fact we must be clear—the concept of racial superiority is not crowned with the blessing of Jehovah. No program of benevolence, therefore, can suffice to dissolve our problem. We cannot answer the aspiring hungers of less favored peoples merely by being nice, condescendingly, to them. Recently a British lecturer said, "We British are always for the under dog, but *he must be a dog.*"

So far as bad racial attitudes are concerned, that statement is probably less true of the British than of the Americans. England, at least, is far ahead of us in interracial tolerance. But as white people, we are willing often to be "nice" to people of color. We will give them tips, laugh at their jokes, enjoy their spirituals—we will do everything but let them stand up among us, face equal opportunities, and be men among us, with the equality of the sons of God.

Those on top and those underneath are not essentially different in their reactions. They who seek control could probably be no more safely trusted with it than those now in power. If the relative positions of races were reversed, there is no assurance that the world would be any better. But it is not an exchange that is needed. It is, instead, a new and integrated community that is required. The bane of society is not that white men control the earth, but *that any race controls it.* It is not a question of breaking white dominance, but breaking all dominance.

Even so, the situation being as it is, what is the way out? There is a responsibility resting on both white people and on men of color. But chief responsibility rests upon those in power. *They, who hold the power are a greater potential menace than they who seek it.* It is they who can relieve the tensions more immediately and easily. The submerged group can generally see no way out, but by pressure, violence and even revolution. Only those who suppress can ease the pressure and make way for justice.

The strategy of both groups must be the way of goodwill for all involved. The spirit of the abolitionist, which helped to produce the Civil War, can only hasten another civil strife. Our methods must match the ends we seek. Pressure of a type is often necessary, but it is never easy to know when it may come to an explosive point that hurts, more than it helps the solution of interracial problems. Whether or not one can get at once the results which he seeks, he is quietly fortified for persistent action if his

understanding and faith serve as a back drop against which he sees the problems and incongruities of racism. He must, therefore, be fortified with facts, but it is equally true that he must be a lover of men.

Whom Must We Fight Next?

THERE are many arguments against peace time military conscription. Among the dozen or more reasons advanced *for* it, only the one of military "necessity" has more than a semblance of logic. Educational associations and other creditable groups have pointed out the fallacies of purported educational and disciplinary values.

But if there is a solid argument in its favor, why are its proponents hurried to get it enacted *at once?* Will a prostrate Germany, Italy and Japan require ten million men to police them? Even military experts deny this as absurd. Policing does not require a huge army and navy for the next few years. Why then, must it be rushed through? Are we going to fight some one else as soon as this war is over? If so, whom? It would hardly be Britain. Let us come to the point—are we going to fight Russia?

The advocates of PTMC would probably deny any such motive. Then why the hurry, we persist. Some supporters of conscription admit that when the war is over a wave of revulsion against war will sweep the country. They call it "pacifism," though we would hardly stretch that word into such broad meaning. But there lies one important reason for the excited speed. Beat the reaction that is bound to follow war, is the hidden text of the PTMC legislators. Other factors such as relieving unemployment, and profits on equipment for a huge military establishment, are probably of great influence. We refer our readers to the statement of Senator Edwin C. Johnson in this issue. It is printed by his personal consent.

Hearings on peace time military conscription will be held early this year by the Committee on Military Affairs of the new Congress. There is a possibility of defeating it. Letters count. They are not always read entirely, but they are counted, like votes. If we can influence the Congressmen and Senators from our several states, and the President, with our protests, it will weigh heavily against the rush toward conscription. Whether a protest is scribbled on a card or written formally does not matter greatly.

We should write also to Senator Robert J. Reynolds, Chairman of the Senate Military Affairs Committee, Senate Office Building; to Congressman Andrew J. May, Chairman of the House Military Affairs Committee, House Office Building; and to Clifton A. Woodrum, Chairman Special Committee on Post-War Defense, House Office Building. We shall either defeat peace time military conscription or it may defeat democrcay.

There is Balm in Gilead!

AS our problems are both personal and social, so are our answers and so is the Christian gospel. Problems swirl around us like a mad maelstorm. Racism, war, poverty and personal problems plague the souls of men. Many thinkers seriously question the possibility, even before the end of the present war, of preventing World War III. Pessimism is rife.

That is called a major *social* problem, yet it has very personal significance for every child of earth, both in its causes and in its results. Its price is now being paid by many broken homes. The costs will not stop with the last shot of the war. Broken bodies, minds, homes, and shattered morals will mark the wake of our world storm. Conflict, once started, will continue in lesser conflicts and in smaller geographic areas. The war will be abated, but will continue, for it is a way—a method—though a way of death.

A way of *life* is the answer. That is where the gospel of Christ comes into its own, for "in him was life; and the life was the light of men." "The light is still shining in the darkness, for the darkness has never put it out." In Pierre Van Paassen's *Days of Our Years,* his old uncle is depicted as giving Pierre, as a present on his sixteenth birthday, the keys to his library. Handing the boy the keys, he remarked, as he tenderly ran his fingers over the books, "These are the lamps that never go out."

There also is the key to our problems—the light that never goes out. Something is not primarily wrong with our social *mechanisms;* something is wrong with our *life.* We need light—the light that a physician brings into a sick room. Never can we know health if we dodge the diagnosis of the Great Physician, ignore his advice and refuse to take his medicine. We can have peace whenever we are ready to pay the exacting price, but it is bitter, and health seems to us, distant and doubtful.

We can understand the almost despairing wail of Jeremiah when wounds and putrefaction were afflicting Isreal. He thought of Gilead, traditional source of healing balm. Were all medicinal resources unavailable? "Is there no balm in Gilead; is there no physician there?" he cried.

Almost instinctively we know the answer to his pained question for our day. That is a great assurance to many confused men. There *is* a way, a right way. There is balm in Gilead. There is a Great Physician. His healing life in Galilee was no more real then than it is today. He lived in the eternal springs of truth where fear and hatred could not live. He felt the underflow of divine life beneath his troubled days—distinguished the eternal from the temporal, the genuine from the superficial. He walked with the dignity that truth gives. His words, his life, his death, all bear witness to the realness of God as father, and men as brothers. This one free life, free of the ignorance and fear that enslaved those who crucified and who crucify him, knew clearly the way that men must take—the way that leads from darkness to light. He taught it, lived it, and died for it.

Though we cannot turn the hearts of all men toward him immediately for the healing he can give, we know where our redemption lies. His diagnosis is swift and accurate, his medicine bitter, but the health he gives—how complete. There is balm in Gilead, greater than our disease!—E. T. E.

The Essential Business of the Church

By Gerald Heard

IN *Man the Master*, I bring together two observations. The first is from history. It is that the longest-lasting societies have been neither democracies nor dictatorships; neither republics nor empires. They have been what has been called organic societies, bodies political which are made up of four members or classes. The first class are seers, the second statesmen, the third business men, and the fourth manual workers.

The other observation is from the America of today. In a challenging book, Burnham, under the title of the *Managerial Revolution* shows that clean contrary to Marxist dreams and hopes, in all industrial societies what has emerged is, not capital and labor but a threefold organization: I. Of men who have the power to grant supplies. II. Of men of the managerial type, who actually administer business. III. Of 'hands' who, under the direction of such management, turn out goods. To this threefold classification *Fortune*, in a famous article, asked that there should be added at the top a final class which should have vision. Feet, hands and brain can make a powerful and effective body, but without sight it will only dash itself to pieces.

Distinguishing Means and Ends

Business is the making of means, and the big business man is rightly called a man of *means*. He is not a man of *ends*, for to know what the end is, to know for what purpose the means could rightly and safely be used—for that vision is required. The *Fortune* article closed by calling on the ministry to give such a lead. But it rightly held the standard high for those who could and should be trusted. They must have direct experience of what they speak. They must see and prove by their rightness that they can see what the ordinary practical man cannot see.

This is the call to religion today and it is both a great opportunity and a great test. For though there is no doubt that opportunity has come again knocking at the door of religion, it is also true that most of those who should be at the disposal of religion have, in fact, wandered away and are attending to other things. It is not enough that a religious teacher be a man who cares nothing for money, rank, or physical luxury—he must be an expert too. He must not only be blameless, but he must be powerful. He must not only be innocent, but inspired.

The churches today, even when their ministers are men of probity, have run away from their specific job. They have left the specific problems of spirituality —first, because the world told them that economics was all that mattered, and next, when that was found not to be true, the psychoanalyst was tackling the task, their task, which they had neglected.

About one thing there is no doubt—psychological problems are proving themselves to be more basic than economic issues. We have plenty. It is in quarreling over distribution that we starve and murder one another. As soon as you begin to clear away the economic difficulty, you unmask the psychological riddle. War, we see, is seldom an economic matter. Men take to wars because they wish to find something which is, in some cases, a purely psychological dream, and in other instances it is because they have a blind wish for an experience of supreme effort. If you do not give men meaning, they will never achieve happiness. Man may have a right to happiness, he certainly has an even more peremptory demand in himself for meaning.

The men who produce means can never declare what is meaning, and means themselves can never be meaning. Meaning, indeed, cannot be given to life by the deepest analysis, if it looks only to the past. It may be able to tell you why you are unhappy but never how you may stop being so and how you may remain free of unhappiness. That answer can be given only by men who know the answer to the meaning of life and they must know that answer at first hand and it must fit the whole spectrum of life, from happiness and youth to disease, pain, old age and death.

Our Problem is Religious

Hence the demand today is, first that the ministry give up its side line interest in social-economic betterment and learn to attend to its own business. The ministry is being forced back to its own job because: 1. The State is talking over economic relief. 2. The problem of economic relief is seen to rise from psychological causes. 3. The dream of a society and a humanity free of want is seen to be a genetic impossibility. Always the improvident have the greatest families and always the far-sighted do not replace their own stocks. Those who find this proposition startling should read McNeile Dixon's *Human Situation* where they will see the weight of evidence which shows that though a certain amelioration is possible, change can only come from improvements that go very deep—in fact down to the subconscious. A change in conduct is not enough, nor even in character. When there is a change in consciousness, then it is possible that you may produce very considerable improvement in the human situation.

The issue is then a religious one for it is larger than any narrow interpretation of psychology but, as Paul asked, Who is equal to this thing? Two things, however, are clear. First the demand. The real problem of the United States is not physical invention and production, but psychological invention and application. The real figures that give statesmen concern are not food or defence figures. The danger is from a collapse within, right at the centre, in the mind and nervous system. The lunacy figures, the psychoses and neuroses increases, the criminal statistics, the grotesque increases in child prostitution and adolescent brigandage, these are the real and deadly cracks in our social structure. If anyone could show how Alcatraz could be emptied of its enemies of society, if anyone could reduce notably the population in mental homes, they would be of far more help to a practical statesman than he who invents a new bomber, explosive or food-raising machine.

The church must get back on its own production line and if it cannot produce cures in its field it must say so.

The Greater Discovery

It can produce these cures but it can't do so as it is at present. We are in religion as men were in the matter of transmutation of the elements. For millenia men said that alchemy was a fact and they cheated so well that powerful rulers gave them fortunes on their glib promises to produce them gold. At last, when chemistry had become a firmly settled science, it ruled that all this talk of alchemy was pure fraud. It has never been done and never would be done. Then radium was found and, shortly after, men began to produce signs that alchemy would be possible and now, at last, though in minute quantities still, it is possible. But the vital matter is that we have discovered why it never was possible to produce it till now.

Men, till a lifetime ago, could only produce molecular force. They could make the molecules move and so create heat of a sort, but that left the atom untouched and coolly indifferent to all the pother. Only an electrical charge of very high potentiality could hit the nucleus of the atom and only when so struck with such a sharp and immense force, would

the atom shift and transmutation take place.

Apply this story of psychology, to religion. For millenia, men have said that human nature could be changed. From conduct, on through character, on to consciousness, man could be transformed —the alchemy of the soul was possible. Men said they had done it—and most times they were cheats. Sometimes they said they had found a saint, a human outcrop of spiritual radioactivity, but no one knew how to produce these types. so most said that even these could be explained away if you really had a true psychoanalysis of such a character. But now our study of human consciousness has reached the level that the study of matter reached a generation ago. We know that a transmutation of character —yes, and of consciousness—is possible. We know now what the change is that is required to hit the human nucleus, the ego, and make it transmute.

Today a prophecy made by Thomas Henry Huxley, the great biologist, is coming true. He once remarked that, great as were the inventions in the physical sciences during the nineteenth century and immense as were their effects on mankind, the inventions which the twentieth century would make in psychology would be greater and far more influential. We are beginning to see the dawn of this new knowledge.

On the Greater Power

Will it be good or bad? Knowledge is power and by itself is always neutral. Our physical powers could have done us nothing but good. It is because we are bad creatures that they have spread ruin. Today we know that the ego consciousness is not only a strangulated part of a man's total consciousness and so cannot make him happy, but also that the powers which may be obtained by the ego-consciousness, whose apprehensions are confined to the world of the five senses, are narrow and limited.

Man can immensely increase the aperture of his consciousness and so increase his powers. No one who has an open mind can longer resist the statistical evidence that the mind has faculties which are not confined to the space limitations we have thought our limit, or even to the time limits in which, till Einstein, our thought had run. Today we have psychological evidence that the universe which Einstein and the modern physics have told us is the real world, can actually be apprehended by our consciousness and that we can function in a world in which prevision is a natural condition.

What is the church, what are the religious going to do with such knowledge? Are they going to let other men, without dedication, get in on this great power? They will be terribly guilty if they do, for not only then will their day of opportunity go by, but the world, confronted by these powers, will see them used, not "for the good of man's estate and the glory of God," but for power and ambition. Yet to handle such power, to live in a really spiritual world is dangerous. To enter it is hard, to live in it and not be destroyed by the powers there handled is even harder.

We can learn from the lives of the great saints who had their egos abolished in the fire of the love of God and who became different consciousnesses and so could alter other men's characters. They were willing to pay the cost of attaining to seership, to the power of authentic vision, to the power to loose men, captive to insane hatreds or to insane addictions and delusions. That service could save mankind. It is possible, it is essential, it is immensely costly. It is the pearl of great price. The religious can buy it if they will sell all they have for it.

Peace-Time Conscription and Peace

By Henry J. Cadbury

NO one who believes the scripture, "Truth is powerful and will prevail," can regret the present opportunity for a wide discussion of peace-time conscription in America. There is danger that important policies should be adopted, altered, or discontinued on some inadequate grounds. America has consistently avoided general military conscription in peace time. The Constitution apparently was framed by men who rejected consciously and on principle the idea of large standing armies. Both before and after the founding fathers, many of those who came from Europe knew only too well the evils of the conscript type of citizenship. Thousands of quite recent arrivals here could testify to the role played in the rise of dictatorship by the extension of state compulsion. Before America flies in the face of such traditions and experience, with the assurance that "it can't happen here," a breathing spell for reflection is most desirable. It is the proponents of the plan who are in haste to put it over.

There are many arguments both for and against the plan and they need honest testing. Self-interest plays its recognizable part, and certain groups either at once or after slow realization come to their characteristic conclusions. Thus it is not surprising that many boys in their early teens hope to escape spending a time in military training. Labor groups have a natural fear of the government pressure possible when so many men are actually in arms or subject to military control as reserves. Educators regard such a plan as more than a tacit criticism of civilian training. They have reason to expect that, at least on the college level, it will mean considerable military interference with academic processes for the purpose of training officers. Churches are slowly recognizing that religion in America has a stake in keeping this country free from a powerful perpetual military establishment. On the other side the professional militarist naturally foresees enhancement of his prestige in proportion as he has at least a temporary hold on the million or more young men who each year will arrive at the induction age. The proposal is also a long-cherished aim of the American Legion.

All groups will argue on other grounds than sheer group self-interest. Here especially one needs to analyze the conflicting pleas. This is the reason that many groups are vocally divided or are silent with apparent indifference. Even military experts will be found who regard such temporary training of little use for what may be needed in any future war, as they foresee it. The pacifist's objection is expected and discounted. As he is opposed to military service, he naturally is opposed to military training, and the non-pacifist has no more use for his views on that point than on the other. The proponents of the plan have arguments which camouflage the real season. They urge the value of military training for the discipline and for the health of the future citizens, without offering any evidence that such matters could not better be attended to in civilian life, beginning at a much earlier age. Furthermore, there is always the danger that our own government will regard every million men, permanently or temporarily in uniform instead of in the army of the unemployed, as a satisfactory solution to part of the problems of our domestic economy.

Most of the supplementary considerations, pro and con, have been before the American people in 1919 and also eariler. Even for limited and voluntary military training, the pleas of physical health and moral discipline have often been advanced and often answered. The elements of universality and of compulsion increase the quantity and decrease the quality respectively. Probably stress will be laid on the value of such a program to teach citizenship and the duty to the state. The program may even

be extended or altered to provide alternatives of civilian service, and not merely for conscientious objectors. But apart from the doubtful value of trying to inculcate by force ideals of public service, the major intention of such a plan will be military preparedness of mind if not of body.

The significance of the present agitation is to be found in the larger context of the present mood. It means that many Americans who want peace and security are convinced, by means of two wars or in spite of them, that force must be relied upon in the future even more than in the past. They are already confessing that the present war is a failure so far as peace was its aim, and that whatever organization the victors form will not permit disarmament among themselves. Those of us who earnestly oppose the continuance of military conscription after this war must recognize that our opponents reveal a symptom rather than the whole disease and that only by altering the attitudes of fear of force and reliance on force can we hope to persuade our fellow countrymen that along this way lies disaster.

As the plea for conscription is a symptom of a state of mind, so the adoption of the policy would be most serious in its mental results. It would perpetuate in successive generations of our youth the concepts of the supremacy of loyalty to a single nation, the primacy of force in the relations between nations, and the relative unimportance of civilian virtues and of peaceful international techniques. Its effect on other nations would be equally sinister. Even without conscription, America after this war will have trouble enough in convincing our southern neighbors of our good-neighborliness, our Asiatic neighbors of our belief in the brotherhood of races, and our European neighbors in our benignity and innocence. Thus universal military conscription in America would be the result of a disastrous present state of mind on our part, and would tend to perpetuate that state of mind to subsequent decades and to extend it to those with whom we can only live if we are friends. It does not belong among the things that take away "the occasion of wars."

Friends have a special stake in the problem, as our history whenever we were subject to military conscription in Europe has shown. Our recent experience in England and America in two wars shows that nearly every plan for exemption of pacifists is unsatisfactory too. Our concern is much broader, however, than our own perplexities and constraints, and much more practical than any abstract political objection to state compulsion. It is part of our long-standing and still valid peace testimony and of our insight into the psychological conditions requisite for world peace.

The Two Faiths—An Essay

By Welden Reynolds

WE speak often of faith. It is one of the great words in the Christian vocabulary. Let us see clearly that there are two faiths. There is that faith which is overcome by the world, and there is the faith which overcomes the world.

The first of these we can build up through the highest and best use of our mental and emotional equipment; through intellect, reason, imagination. We look at the evidence, weigh the facts, respond to the idea, and are able to say, "I believe, Lord." And this gives us a certain comfort and satisfaction; many times it sustains us.

But the faith which overcomes the world is not the product of the human faculties functioning in an independent way. It is not a "thinking" process, nor a natural power of believing. It is, instead, the gift of God. It comes we know not how, but in a way which brings life and joy beyond description. It can be most simply named in the phrase: "I believe, Lord. Help thou mine unbelief!"

As human beings we are weak and often tempted. Often we fall and are overcome by the worldly spirit in our natures. Perhaps we are able to overlook much of this failure. But there come times of supreme testing when we are required to go down into dark places where this great question of the two faiths can no longer be overlooked. I am thinking of those times when we are faced with situations of extremity in which all seems to be lost, and from which we can see no escape. In our great need for comfort and assurance we turn to that faith which we have built for ourselves, crying, "I believe, Lord!" But the words somehow are only an echo of a substance and meaning which we cannot grasp. They leave us comfortless, and we feel nothing but our misery and despair and the great darkness of fear.

It is out of the agony of such a moment that we can begin to discover a capacity we never knew we had — the capacity to *receive*, not manufacture, a faith which lives even in the midst of apparent defeat. For if at such a time we will truly turn (be it ever so slightly) to God, crying in the spirit of true dependence, "I believe, Lord. Help thou mine unbelief!" Then as we wait, humble and still under this attitude, under our trouble, we will come to discover that there stirs within us a faint but definite consciousness, new and unfamiliar and wonderfully consoling, which tells us that that all is *not* lost.

This is not a thought, nor does it partake of the evanescent nature of an emotion. It may not come clothed with words, and has nothing of the brittleness of a nominal declaration of faith. It is not a declaration at all, but rather a life-giving surge of assurance by which we are able to feel, in a new and radiant way which transcends all doubt, that God *does* know our condition and has not left us comfortless.

So out of our darkest defeat, we miraculously receive the priceless gift of that victory we have not been able to win by any natural powers of belief and persuasion. In the midst of loneliness we know that we are beloved; in the midst of persecution we are healed of bitterness and unbelief; in the darkness of the prison, our room is filled with glorious light. For we have been given that faith which overcomes the world.

And what is the consequence, the deepest meaning of this great gift of faith? Let Isaac Penington, that gifted minister among Friends, speak for it, when he writes:

"This faith, which is given of God, which is from above, being of the same life and nature with Christ, cannot refuse the spring of its own life, but receiveth him immediately. There is no distance of time; but so soon as faith is received, Christ is received, and the soul united to him. . . . But the faith of man never reaches this, never receives Christ, but only a relation of things concerning him; and with that faith which stands in the letter, opposes that faith which stands in the life."

When we understand this experimentally, then we have made the true entrance into religion.

WHAT OF CHRIST?

To believe in Christ—not in a literal, traditional way, but in the way of the heart—is not an easy matter, nor an automatic one. Nor is it to be concluded that great adversity is the agency by which all are led to an understanding of the true faith, which is in the living Christ. God deals differently with individuals. And there are some, I think, who, although they have in some small degree felt a divine presence in their lives, yet stumble over the question, "What of Christ?"

Such a one may say: "Yes, I have had experiences of a spiritual nature, in which I believe I have felt God's love and protection. But what is the place of Christ in all this? Would I not have had these experiences, and continue to have them, in any case? I recognize the Scriptural teaching that God and Christ are one, and that no one has seen the Father, except the one who is from God.

I see that this must mean that anyone who is convinced that he knows somewhat of the Father, must also then have known the Son. Still, I cannot seem to break through to a deeply personal sense of Christ and the necessity of his agency as Saviour between myself and God."

To those who labor under this condition, it may be helpful to ask this question:

Do you remember the time when Jesus was laboring with the Jews to make them understand that he was the bread of life—that food which comes down from heaven and gives life to the world? But the Jews could not understand this, and kept arguing among themselves. What does this man mean, they said, claiming that he is the bread which comes down from heaven. Is he not the same Jesus of Nazareth whom we have always known, and whose mother and father we know?

Jesus told them to cease finding these faults, and said to them: *"No one can come to me unless the Father who sent me, draws him."* And again he told them: *"Everyone who listens to the Father and learns from Him, comes to me."*

May those who argue with themselves today, and are clouded, remember these words of the Master. They were given out for your sake. Keep firm in the assurance that as we cling steadfastly to that which we know is of God in our lives, there will be miraculously raised up in us the edifice of true faith. We will one day realize that the great work has been accomplished in us, as was promised, and that we have been brought to know unshakably that there is an Holy One whom God has sent to teach us all that we need to know of His will and nature, and that we learn of the Father from this heavenly teacher, and from him alone. Then no longer will we have any doubt that this One is Christ, for we will have been lead by the unseen, irrefutable power of God to see Christ as He is: the guide, teacher, redeemer sent by God to dwell among men in the flesh nineteen hundred years ago; and whose gentle, saving presence, rising in the heart that gives heed, and opens to Him, is now and forever the light and life of men.

We are fighting Germany, Austria and Drink, and as far as I can see the greatest of these three deadly foes is Drink.—DAVID LLOYD GEORGE, March 29, 1915.

This country is in deadly peril. We can win this war and still lose freedom for all America, for a creeping rot of moral disintegration is eating into our nation."—J. EDGAR HOOVER, Federal Bureau of Investigation, U. S. Department of Justice.

The CPS Men and Demobilization

By Ernest Herbster

TO say simply, that about ten thousand Conscientious Objectors are waiting for the time when they will be released from their work of national importance or from prison, to be located in ten thousand different jobs, would be very unrealistic, in fact, naive. To a very large extent, I believe, the future of the pacifist movement, as well as that of the historic peace churches themselves, is dependent on what is happening to the C.O. now and what happens to him at the time he is released from government service.

Here is the picture at Gatlinburg where I have been for the past year. The personnel in all Friends camps is not greatly different from the group assembled here or from the average small community—except for the age factor and the lack of the presence of women. Even here, the age range is wider than one would at first suppose. At Gatlinburg, the youngest man is eighteen and the oldest is forty-seven. Almost every conceivable occupation is represented. They come from all parts of the country—the big city, the small town, and the farm. There are heads of families with children, successful businessmen, experienced farmers, ministers, engineers, clerks, teachers, YMCA secretaries, short order cooks, mill workers.

AS THE PROGRAM CHANGED

One could go on almost endlessly. If the above were not true, it would hardly be possible for CPS camps to exist as functioning communities, since this requires the knowledge and experience of men with a good many different trade and professional backgrounds. To be sure, some of these camp communities operate more smoothly and efficiently than others, depending on the kind of personnel in each of them.

When the first Friends camps were opened early in 1941, most people were under the impression that a man would have to serve for a year and could then return to civilian life. There was very little thought at the time that the conscripting of a man would seriously interrupt his normal life, though some individuals sensed the dangers of the situation. But when war was declared in December, 1941, this whole pattern changed abruptly. The peace churches found themselves administering an entirely different program in which all of the men coming into it had to remain until the end of the war, plus possibly six months. Hundreds of men drafted in the early days are still in CPS and are known as the "three-year veterans."

It is not possible to calculate all of the effects this forced removal from the community has had on the average CPS man. For example, men who wanted to complete their formal education have had to postpone this. Men who had hoped to marry, settle down, and raise a family, have had to postpone that. Some of us who had babies when we were drafted were denied the fascinating experience of watching them grow and develop—of "growing up with them." Some of us were just at the point of reaching a new peak in our careers, but the draft ended all that.

SOME VALUES IN C.P.S.

Despite the fact that the average C.O. has come to realize that the war has forced him to make the most important decision he has ever made. A decision which, for all he knows, has snapped off the normal course of his life and may lead him he knows not where. We can mention some rather significant things about CPS which we can put down on the other side of the ledger. One of the first which occurs to me is that Civilian Public Service has offered an opportunity for a man to sit down and evaluate himself, to ask himself what he has been doing, whether it has been worth it, and where he is going. It seems to me that it is an opportunity most of us otherwise would not have had.

Another is, that for the first time large groups of men, all of whom have committed themselves to the same stand, have come together and lived with one another for a time. What this experiment in pacifist living will mean for the future, I don't pretend to know. I do know, however, that the eyes of many of the men have been opened to new philosophies, new ways of life and new kinds of people, and there has been a very definite growth in tolerance and understanding of others and their ideas. Furthermore, CPS men are a talented group as a whole and, as a result of such close contacts, a good many of them have stimulated one another in a more than ordinary way. Many strong friendships have developed. I think the younger men, particularly, have benefited. Where "back home" could they have found so varied and experienced a group so readily available to help them in deciding their own future?

Civilian Public Service has produced another interesting result for the average man. It has made him a more resourceful person. Life in wooden

barracks, or dormitories, as we prefer to call them, is not like it was back on the farm or in the city. Especially when I think of some of the below-zero days in the Smokies or in the White Mountains, it meant learning new chores, new tricks, and adjusting one's self to the conditions or else being very uncomfortable. The fact that we also have to eat in CPS has meant that a great many C.O. husbands will be able to cook the family meal in post-war days.

Most of this group adjust well and make a positive contribution. Others come in, either in a confused state of mind, or with a definite chip on their shoulder. Early doubts often quickly change to totally negative attitudes, or perhaps a difficult problem at home will cause a man to worry so much that he loses interest completely in what he is doing. Most of those discharged on psychiatric grounds come from this group. I doubt whether even the best psychiatrist could answer why some men adjust to this kind of life and others "crack up" and must be sent home so that their health can be restored with adequate medical aid. In the army, the same problem exists and for a long time medical men have been looking for these answers.

Other men have found it a somewhat trying experience to have to give up the kind of worship to which they had been accustomed. Those belonging to denominations where there is more formality and ceremony, I suppose, have felt this most keenly. There are about forty members of the Society of Friends at Gatlinburg. Among these men who represent sixteen different Yearly Meetings, there are several who have a considerable concern for the future of the Society. A Monthly Meeting was organized recently which, I believe, is the third one in CPS, and there have already been some fruitful discussions.

Special Training Groups

Since a man spends fifty-one hours a week working for the technical agency on the project, he naturally covets his spare time, and many are endeavoring to make this just as constructive as possible. In each camp an assortment of all kinds of study groups have grown up. Some of the more significant groups have been the Latin-American study group at Glendora, the cooperative study group known as the School of Community Living at Trenton, the China study group also at Trenton, the Race Relations School at Gatlinburg, the School of Industrial Relations at Powellsville, and several relief and reconstruction study groups located at hospitals and insitutions for the mentally deficient. We might also mention Rufus Jones College at Gatlinburg where about twenty-five men are taking college credit courses in political science, logic, mathematics, and English composition. With the help of the Philadelphia staff we are now beginning to emphasize vocational guidance in the camps.

In conclusion, let's come back to the average CPS man. I don't want to leave the impression with you that he is an utterly confused individual who is very bitter about his fate of being pushed off into the woods. On the contrary, he has some pretty definite ideas about the future. It may be, for example, that he would like to commit himself to a few years of relief and reconstruction work with the American Friends Service Committee if given the chance. Or he may have some plans concerning the field of cooperatives, the labor field, the rural community, teaching, the religious field, or business. If anything, CPS men are perhaps a bit too optimistic for being isolated from society can do funny things to people, you know.

COMPULSORY MILITARY TRAINING

By Edwin C. Johnson
United States Senator, Colorado

The following statements in opposition to P.T.M.C. will be interesting as coming from one of the Senate's most determined and able opponents of peacetime conscription.

Against Whom?

Against whom do we need a gigantic army of foot soldiers? Certainly not against Germany and Japan! Certainly "unconditional surrender" will not permit war machines in those countries to rebuild! Then, against whom are we rearming? Against Mexico? South America? China? Britain? Russia? Let the proponents answer.

Isolation Again

Military service is essentially nationalistic in its concepts. Devotion to his flag and his nation must be implanted so strongly in the soldier that he will defend it against all comers with fanatical disregard for his own life and comfort. "Super-Patriotism" and Nationalism are one and the same thing. This is a "one world" and our thinking respecting security must be global. Jingoism, Junkerism, saber rattling, and militarism are nationalistic in concept and are dangerous.

Education Costs Less

Approximately 2,500,000 girls and boys become eighteen years of age each year in the United States. Military training today costs the taxpayers about $2,000 per trainee. If two million youngsters receive training each year the cost will be four billion dollars. The total annual cost of all elementary, secondary, and college education, public and private, in the entire United States is $3,181,364,876 per year.

A Frightful Weakness

Compulsory military training has another frightful weakness. In the formative period of their development, young men are delicate pieces of machinery. It is so easy then to upset their lives and get them off the beam. A year in a boot camp would help many and ruin many, just as the present military service has ruined countless young men. When Johnny comes marching home—and may God speed the day!—we will discover that many have been emotionally upset and some absolutely ruined. When military disciplinary restrictions and restraints are lifted, watch for a wave of irresponsible conduct.

Discipline

Military discipline is an imposed discipline and is not therefore character-building. It works well in war while rigid restrictions are necessary. Remove them and its victims flounder. Discipline that is really worth while is self-imposed discipline. Wise parents understand this. Democracy thrives when its people are accustomed to independent thinking and not to heel clicking.

Free Choice

Compulsory military training in peace time is un-American and undemocratic. This democracy has thrived on free choice. One free worker has always been worth many forced workers. Within America men became what they would; that has been the secret of our success. Our voluntary system has proved its superiority. It has earned the respect and the plaudits of the entire world. Why change it? Why abandon what has made America great? Why adopt what history has proved bad? Do we really want Free Enterprise?

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Our Protestant Heritage

By Samuel McCrea Cavert

THE word "Protestant" may have a negative sound, but the genius of the Protestant movement is positive and creative. As the literal meaning of the Latin *protestari* implies, the Protestant has something to testify *for!* The Reformation was not merely an historical reaction against certain ecclesiastical abuses. It was a fresh recovery of vital aspects of the Christian Gospel, which had been either distorted or obscured.

It is not enough, however, to stake out such a broad claim; we must be able to state clearly the basic truths which underlie and justify it. Especially must we do so if we expect to be successful when confronted with another church which boasts that it possesses the whole body of Christian truth and knows exactly what it believes. We must have an intelligent and firm understanding of the strength of our own position. We must hold an affirmative, not a negative, Protestantism.

When we try to define our positive platform in terms which the different bodies of Protestants will all accept, we may be haunted by the question whether there is such an entity as a common Protestantism. Perhaps the word covers a mere conglomerate of diverse,—and even conflicting,—ideas of organization, with no unifying principle. There are superficial critics who think that Protestantism is synonymous with the sheer individualism of believing whatever you happen to like. But the fact is that there is an inherent unity in Protestantism in terms of definable principles and definable convictions.

At the deepest level, of course, Protestant and Catholic share a common Christian faith,—the faith which makes it possible for both to join in the Apostles' Creed. They both inherit the spiritual legacy of Israel, standing in reverence before the same righteous and holy God. They both acknowledge Jesus Christ as Lord and Saviour and make devotion to Him the center of their religious life. Moreover, the Protestant is just as much the heir of all the Christian centuries prior to the Reformation as the Catholic is. St. Francis is a saint of the whole Church. St. Bernard of Clairvaux is voicing both the Protestant and the Catholic experience when he writes "Jesus, Thou Joy of Loving Hearts, Thou Fount of Life, Thou Light of Men." Protestant and Catholic have a common *sub*-structure under their feet.

But in addition to the common substructure there is a superstructure which is of our own Protestant building.

Friends have entered into several organizations and movements fostering Protestant cooperation. It is well for us to place the Quaker interpretation of Christian faith beside the best that can be said in interpretations of Protestantism. The author of this article is General Secretary of the Federal Council of the Churches of Christ in America, whose Biennial Conference occured November 28-30, 1944.—EDITOR.

There are key convictions which bind Protestants together as Protestants, whether of the Lutheran, the Reformed, the Anglican or the Free Church tradition. I submit five propositions which seem to me to set forth fundamental insights that give inner unity and coherence to Protestantism in general, which make Protestants members of a single family and which are as important today as in the sixteenth century.

I.

Protestantism, in all its historic forms, insists upon *the immediacy of man's relation with God.* That relation rests upon the unmerited grace of God, revealed to men in Jesus Christ and made effective through faith in Him. Man's reconciliation with God,—in the Protestant view,—is something which sinful man can neither initiate nor earn, but which he may joyously accept as a freely offered gift. Instead of pointing to a redemptive organization or a system of legalistic requirements, Protestantism points to a simple, personal act of trust. Our fathers gave to this insight the rather formal term, justification by faith. But its central significance is what Jesus meant when He talked about the childlike spirit. It means that we are really saved,—brought into right relation with God,—neither by any institutional structure nor by an agonizing moral struggle, but by what we put our trust in, by what we commit ourselves to, by what we set our hearts upon. The saving act is the personal surrender of the soul to God in Jesus Christ.

Above all moralism and all sacramentalism, Protestants who understand their heritage emphasize the spontaneity and the directness of man's personal encounter with God. The assurance of the Divine forgiveness and of Divine fellowship depends on no priestly ceremonial, on no "good deed"; it depends on God's gracious communication of Himself to man and on man's response in childlike trust. Here is a radical simplification of the religious life, a recovery of the primary note of the Christian Gospel.

II.

Protestantism, in its many diverse expressions, holds that *the Scriptures provide the decisive norm of spiritual authority.* The idea that the Reformers rejected all authority and substituted therefore merely individual human opinion is a caricature. They knew that a Word of God has been vouchsafed in Christ which gives light and guidance and redemption. The Scriptures provide the only record of this Divine self-communication and it is for this reason that they have an authoritative character.

If the authority of the Scriptures is sometimes interpreted in a mechanical way, it is important to realize that this is not of the original genius of Protestantism. Luther never identified the *Word of God* found *in* the Bible,—the message of God's forgiving love,—with the actual *words* of the Bible. He was able to maintain a flexible and seminal method of interpreting Scripture because he insisted that the thing of crucial moment is the Christ Who is enshrined in the Scriptures. Attempts to force a more rigid and narrow view may make the Bible a source of division but there is common standing-ground in the conviction that the Scriptures, read with the eye of faith and illumined by the guidance of the Holy Spirit, provide the decisive and saving knowledge of God's will for human life.

For the Protestant, tradition can never be placed on a footing of equal authority with the Bible. For unless there is a recognized touchstone for tradition, new developments may prove to be not a valid continuance of the work of Christ but even a perversion of it. The Bible is thus the Protestant's anchor to keep the Church from drifting away from its permanent base in Jesus Christ.

III.

Protestantism, in all its varieties, clings to the conviction that *there is a universal priesthood of believers.* Since every Christian may receive in faith the gift of God's redeeming love in Christ, as recorded in the Scriptures, he is not dependent on any ecclesiastical officialdom. He may exercise the right and duty of private judgment with the freedom of a man taught by the spirit of Christ. This places a high valuation upon the principle of individuality. It

means that Protestantism "comports ill with all impersonal collectivism and mass-mindedness." It gives a new dignity and liberty to the ordinary man. It makes Protestantism the friend and ally of democracy.

In its affirmation of the universal priesthood of believers, Protestantism comes to another sharp parting of the ways. The Roman Catholic Church makes the priest and the theologian the guardian of truth and the director of conscience. It vests the divine revelation and grace not in the fellowship of Christians but in a special class, in a hierarchy which is self-contained, self-perpetuating and autonomous. Over this hierarchy the Church, in the sense of the Christian community as a whole, can exercise no control. All that the lay members can do is to accept obediently the deliverances of the hierarchy in matters of faith and morals. This splitting the Christian fellowship into two communities,—one of which administers salvation while the other accepts it, — constitutes "an inward schism" (to use Dr. C. C. Morrison's phrase) "which cannot be concealed by any outward forms of unity." It is a virtual rejection of the doctrine of the Church as the fellowship in Christ. Protestantism has at least succeeded in treating the laity as full members of the Christian community.

IV.

Protestantism, as a whole, stresses *the importance of religious freedom.* This emphasis has won its importance chiefly through the influence of the more radical wing of the Reformation, the Anabaptists. It is through them that the principle of Separation of Church and State, as a safeguard of religious liberty, has come to be the accepted pattern in America. But the principle of freedom is really inherent in Protestantism. It derives from the primary affirmation of all Protestants concerning the immediacy of the individual's relation to God. This makes for a religion of conscience and conviction, free from compulsion imposed from without.

The Roman Catholic Church professes to believe in religious freedom, but it is freedom with a decided difference. The Roman conception is really limited to freedom as over against the political power; it does not include freedom from ecclesiastical power. Rome can be very insistent—none more so—on freedom for religion in Russia or in Mexico, where the obstacle to freedom is the state. Her reaction is quite otherwise when the issue is freedom,—in Spain or Italy or Peru,—for one group of Christians as over against a dominant ecclesiastical institution, claiming to be the only true and authoritative church.

V.

Protestantism, viewed as an historic movement, tends to *a new valuation upon the common life and labor.* It rejects the deep separation, imbedded in Roman Catholicism, between the "religious" and the "secular" vocation. It regards all men as equally called to serve God in their daily occupations. It sees that the artisan at a useful task may glorify God as truly as the priest at the mass. It thus proclaims the potential sanctity of lay life, as well as of the professionally religious, and stresses the principle of Christian stewardship in all earthly callings.

Even though there was a greater significance in monasticism than Protestants have realized, its repudiation by the Reformers meant a sorely needed redefinition of spirituality. The dual standard of ethics,—a very high one for the monk or priest and a lower one for the Christian in secular society,—was definitely set aside. The placing of the "natural" order and the "religious" order on two different levels was seen to be a grave over-simplification of Christian piety. Protestantism restored secular life to an honorable status. It regarded the "world" as the divinely-ordained sphere of man's activity, not as something from which the more thorough-going Christian should withdraw.

The charge is occasionally made that instead of raising the secular order to the level of the religious, Protestant ethics resulted in reducing the religious to the level of the secular. That Protestants have fallen far below the Protestant principle of permeating the social order with Christian values may be readily admitted, but we can surely maintain that the emphasis on man's serving God in the so-called secular vocations is our best ground for hope of introducing a new spirit into the life of society.

This summary suggests that Protestantism is the custodian, in our modern world, of the principle of Christian *individuality.* The question inevitably arises whether it has had an equal insight into the principle of Christian *community,* which we now see to be equally basic and which calls for a strong emphasis on the Church. Part of our answer would have to be an admission that Protestantism has been relatively weak in its doctrine of the Church. There is, however, one respect in which it makes a potential contribution of indispensable value to the conception of the Church: viz., that it always thinks of the Church as a body of *people,* whereas Catholicism tends to think of the Church more in terms of an institutional structure. As Emil Brunner says, we ought to say not that the Church *is* an institution but that the Church *has* an institution. This is the characteristic Protestant view. And because it puts the emphasis on persons, Protestantism really lends itself to a high doctrine of the Church, if the Church is defined in terms of the Christian fellowship.

KEEPING THE LAMP LIT

Those who carry a peace testimony must often become ingenious if they are to help peace to become effective internationally and also to be a reality in relation to immediate neighbors. Here is the way one library with Quakers on the staff worked it.

Together with other libraries, the Morrill Memorial Library of Norwood, Massachusetts, was asked by state officials in the library and war finance fields to help promote the sale of war bonds in the Sixth War Loan Drive. Everyone at the Norwood Library felt it a reasonable request, with which a library might be expected to comply. The librarian, however, felt that a minority view on how to help one's country in war time should also be represented.

An exhibit was arranged in the lobby on the theme:

"Help your Country Build Permanent Peace."

This was chosen as a position likely to be tenable by the chairman of the Board of Trustees, the state officials requesting library participation, the members of the library staff, and also by the librarian, who is a Friend.

The idea was carried out by presenting the theme in the form of a caption on a bulletin board, accompanied by a keynote picture of the Statue of "Liberty Enlightening the World."

On an adjoining table appeared a group of biographies of war leaders of the Allied Nations today, and generals of earlier days, as Alexander the Great, Caesar, etc. War bond blanks were placed in front of these books. Library patrons who so desired, could fill in blanks and present them at accredited agencies for the sale of bonds.

At the other end of the table were grouped biographies of William Penn, St. Francis, Tolstoy, Emerson, William James, Thoreau, Kagawa, Jane Addams, Gandhi, Muriel Lester, and Rufus Jones.

In front of this collection appeared a card with the inscription:

"The public library, like the country, stands for freedom of conscience. It aims to present both sides of issues on which informed citizens vary in their conclusions.

"In its books the library recognizes great war leaders. It also recognizes that small company of men and women who have believed it possible to meet violence by transcending it with intelligent goodwill."

Such are the lamps that never go out.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

GROWING CONCEPTIONS OF GOD

Now I know in part; but then shall I know even as also I am known.

I Corinthians 13:12.

* * * *

Beginning with the God who walked in the garden in the cool of the day or who showed his back to Moses as a special favor, it (the biblical account) ends with the God whom "no man hath seen . . . at any time" and in whom "we live, and move, and have our being."

. . . .

Beginning with the God from whom at Sinai the people shrank in fear saying, "Let not God speak with us, lest we die," it ends with the God to whom one prays in the solitary place and whose indwelling Spirit is our unseen friend.

HARRY EMERSON FOSDICK.

* * * *

I hear it often in the dark, I hear it in the light:—
Where is the voice that calls to me with such a quiet might?
. . . .
Oh, may it be that far within my inmost soul there lies
A spirit-sky that opens with those voices of surprise?
And can it be, by night and day, that firmament serene
Is just the heaven where God himself, the Father dwells unseen?

WILLIAM CHANNNING GANNETT.

What heart can comprehend thy name,
Or, searching, find thee out,
Who art within, a quickening flame,
A presence round about?

Yet though I know thee but in part,
I ask not, Lord, for more:
Enough for me to know thou art,
To love thee and adore.

FREDERICK L. HOSMER.

* * * *

As every man pursues his pilgrimage
He is 'ware of Another, a Mystic Presence,
Hidden behind the curtains of the visible world,
Yet half revealed in the changing loveliness of Nature,
Whispering in his inmost heart
Secrets ineffable.
. . . .
But this is an illusion? Nay! Not so!
If Every Man attend
Those secret intuitions of his soul,
And clasp the hand of his Invisible Friend,
He shall receive new strength and courage
For the journey,
And joy of comradeship,
And all along his path shall brighten more and more
The splendor of the Dawn.

RALPH HODGSON.

* * * *

No man should be able to appreciate history like the Christian. He sees a deeper meaning in the march of events and the Herculean labors performed in the world's work, than the fortuitous formation of nations, the sad and sordid struggles of life, or the fortunate development of new inventions. And this is so because, recognizing the source of every gift, he sees in history the slow but nevertheless steadily onward-sweeping movement of truth and righteousness.

ERNEST BOURNER ALLEN.

* * * *

O God of peace, in whom all men are brothers,
Speak to this sundered world, by hatreds rent;
Teach us to praise Thee by our love of others,
And give us peace, whose strength by strife is spent.

O God of might, High over class and nation,
Who dwelleth in each seeking, contrite soul,
To Thee we look in hope and adoration;
Lead on in triumph to Thy gleaming goal. (Amen.)

GEORGIA HARKNESS.

AN EVENING PRAYER

We beseech Thee, Lord, to behold us with favour, folk of many families and nations, gathered together in the peace of this roof. Be patient still; suffer us awhile longer to endure, and (if it may be) help us to do better. Bless to us our extraordinary mercies.

Be with our friends — be with ourselves. Go with each of us to rest. If any awake, temper to them the dark hours of watching, and when the day returns to us call us up with morning faces and with morning hearts—eager to labour—eager to be happy, if happiness shall be our portion—and if the day be marked for sorrow—strong to endure it.

ROBERT LOUIS STEVENSON.

NOR TO REVENGE ANY WRONG

Now am I veined by an eroding doubt,
Insidious as decay, with poison rife.
Is love indeed the end and law of life,
When lush, grimacing hates so quickly sprout?
I thought in ignorance I had cast out
The sneaking devils of continuing strife,
But as the cancer thwarts the surgeon's knife,
So does revenge my sword of reason flout.
But though hate rises in enfolding flame
At each renewed oppression, soon it dies:
It sinks as quickly as we saw it rise,
While love's small constant light burns still the same.
Know this: though love is weak and hate is strong,
Yet hate is short, and love is very long.

KENNETH E. BOULDING.

From The Nayler Sonnets.

GOD PLUS ONE MAN

God plus one man: what mighty power
Is locked within that magic word,
A pregnant seed that comes to flower
In miracles undreamed, unheard.

One man plus God: no wall of fire
Can stay this comradeship from birth,
Born of the breath of man's desire
This is the force that moves the earth.

No foot has climbed to heights sublime,
No light has come to lume the clod,
Unless somehow, somewhere, sometime
One man has linked his life with God.

The race will dream its noblest plan,
The world shall rise from war and strife
When God awakes in every man
To claim through faith the larger life.

VINCENT BURNS.

Summer Work Camps

Young people are now facing their program for next summer. The American Friends Service Committee is concerned to find those who may plan with a work camp in view.

LAST summer, when high school and college students could go out in industry and command unheard of wages for their unskilled labor, The American Friends Service Committee found it particularly gratifying that one hundred eighty-one young people not only were willing to give their time and labor during their vacations, but were willing to pay for the privilege as well.

What motivates these students to choose a summer of hard manual labor, cooperative living and sharing of household tasks, of "labor without pay" in order to help those less fortunate? Some realize the world is in a state of great upheaval, and they are anxious to explore new social patterns and ways of living which will make them flexible for a post war world of rapid changes.

Some want to get right into the areas of great tension *now* and help throw their weight on the side of a nonviolent solution, instead of sitting comfortably on the sidelines waiting for someone else to do the job which all youth knows must be done. Some have felt the call to service through their churches, and others through their college classes. Regardless of where the impulse originated, they all know that it is up to each individual to make America the kind of country he wants it to be and they are out to experiment with their ideas in a specific community.

I.

Each camp is set up to perform some service in the community which the area would have to do without if no work group were there. For example, in one Kentucky county where a camp was held this past summer, ninety percent of the school children were found to be undernourished. This could be remedied, prescribed the local doctor, by having a hot lunch served daily during the school term to the children. That's all very well, but in small rural schoolhouses, it is well-nigh impossible to prepare and serve this noon-day meal without an additional room. So the work campers cheerfully set about the task of doing that extra little something — building that additional room on as many schoolhouses as they could. This winter, as they sit at their comfortable lunches in their well-heated college cafeterias, they may perhaps reflect that they have done what would otherwise have been left undone.

In an urban community where a race riot occurred the preceding summer, several girl campers, working through a social agency, organized a Negro playground, which was patronized by a completely inter-racial group of children. In spite of the ugly rumors of race riots which sprang up like a pestilence when this was discovered, Negro and white children who hadn't associated before, learned to work and play together in completely natural situations. Perhaps the seeds of tolerance and understanding have been planted in these youngsters deeply enough to influence their community at some future date.

These student volunteers frequently need to use a great deal of ingenuity in surmounting physical obstacles in the way of their work. This summer one of the Negro playgrounds in St. Louis, found itself besieged by an interested crafts group, procured a crafts teacher, and then discovered that a quiet working space just wasn't to be had. Using the principle "If it is not available, create it," one of the girls procured the gift of a trailer, which was formerly used for ice storage. This was painted, a porch added to it for shade and a happy satisfied crafts group went about their puppet making. One particularly unpleasant, yet vitally necessary task, undertaken by one St. Louis group this summer, was that of rat extermination. The children seemed to be the worst affected by these rodents. Campers descended into dark cellars and stopped up every available rat hole with cement. Visits were made to the residents, suggesting ways to get rid of these pests, and offering the work campers help in the extermination. It is hoped that the city government will continue the work begun in the summer.

II.

In one of the mountainous regions of Missouri a swinging cable foot bridge was needed across a nearby river. This was "to afford children on the 'fur-side' of the river a crossing on their way to school. Just last year the school 'deestreect' decided to move the school to the opposite side of the river from where it had been, because more of the children lived on that side. How to provide for those left stranded on the other side? Formerly, a boat was used, but this year the children are too small to pole the scow across the swift current." Campers, fathers of the children who will use the bridge, and interested neighbors, all cooperated to build the bridge. This close working between community members and camp members is part of the work camp philosophy, for campers want to work together *with* the community rather than *for* them in a Lady Bountiful type of philanthrophy which any self-respecting individual or community would despise.

Sandwiched in between these regular project assignments, the campers pick and can fruits and vegetables, tend their camp gardens, and share cooperatively all the household duties and the meal preparation. There is no "girls work" or "boys work." It's all "campers work." It's perfectly natural to see a young man in the kitchen awkwardly enveloped in an apron, while his sister is outside chopping wood for the cook stove. The typical camper is a flexible young one who holds himself in readiness to help the neighboring farmer when he's shorthanded in haying season, or to take the sick teacher's place in the local Daily Vacation Bible School. There is a healthy balancing of recreation too, including swimming, folk dancing, picnics, "sings" and sightseeing trips, so the camper gets a well-rounded summer's experience.

What are the campers like? They are apt to be Americans or Mexicans, or refugees from Europe. Their faces are white or yellow or black, for the Committee makes no distinction. They are more often Methodist, Baptist, or Jewish, than they are Quaker, although the Service Committee is a Quaker organization. The one thing they share in common is a definite "concern" to engage in positive social action. Some are a bit young and frivolous and come to camp hoping for a good time, but they soon catch the spirit of the serious camper, and shortly are carrying their share of the work with the rest. One girl from the "privileged" class says, "For the first time in my life I'm wearing something I've laundered myself."

III.

Most human energy is expended for direct personal gain or security. To serve then, for others, without too direct a sense of immediate reward is a new experience. Further, these experiences are vitally important because of the added dignity and significance given to physical work. This is true, not only with the homely chores of keeping the group clean, fed, housed, but in the actual jobs undertaken by the camp, whether it be the cultivation and harvesting of produce or the digging of ditches and the construction of buildings. Man still very literally must live by the sweat of his brow if his living is to be at all related realistically to the laws of the universe. This re-discovery of the dignity of physical work and its essentialness in life is very important for the young people of today who have been cut off from such thoughts.

Furthermore, these experiences are essential because rooted beneath them is a deep spiritual principle of life: that the improvement of degrading living conditions should be achieved only in such a way as to dignify and develop the personalities of those affected. This spiritual concern for the value of human beings is the back-drop against which the hour-to-hour and day-to-day life of the work camp takes shape. It is the sense of the equality, in the sight of God, of all men, regardless of race, creed or color which makes the work camp experience something more than well motivated but secular efforts for social amelioration.

Book Reviews

RURAL COMMUNITY SETTLEMENT

BY DR. J. WINFIELD FRETZ
32 pages—25 cents

Order from Rural Life Association, Quaker Hill, R. R. 2, Richmond, Indiana.

Most people have had some vague knowledge of the Plain People, of whom the Mennonites are one group. Their sturdy qualities and way of life are not widely known and understood. However, everybody knows that they are good farmers. The houses, barns, landscape and soil of a Mennonite community bear pleasant witness for even the casual tourist's appreciation. Only the neighbors and associates know the full worth of the Mennonite families and homes and their quality as people.

How have they managed, in spite of persecution, migration and hardship, to live such wholesome lives of simplicity, sufficiency and devotion? How may we learn from their experience?

In these troubled times and in the years of uncertainty just ahead, many thoughtful people will be seeking anew the eternal values. Where and how may our young people, in the stress of these times, work out useful and wholesome lives for themselves and their children, while helping to build the kind of a world that ought to be?

This pamphlet will be of factual value to interested friends of rural life. It is edited by Stanley Hamilton, Executive Secretary of the Rural Life Association.

PAMPHLETS

Why? An Appraisal and an Interpretation of Fifty-seventh Street Meeting of Friends, Chicago. By Sylvester Jones. Fifty-seventh Street Meeting of Friends, Chicago, 10 cents. An exposition of the position of the Friends in general, as well as of a particular congregation.

THE ROAD TO OUR MEETINGHOUSE

BY CAROLINE N. JACOB

Friends Book Store (Philadelphia), *Publishers;* 148 pp.; $1.00

While this little volume is advertised as "Written for use in schools," it would be a pity if the many young Friends who do not attend schools where a course in Quakerism is taught should miss reading it. Its informative contents and very readable style will doubtless hold the attention of many an adult, if only a beginning is made. The author, is a graduate of Earlham College and daughter of a one-time Editor of THE AMERICAN FRIEND and Clerk of Indiana Yearly Meeting. She was for a quarter of a century a teacher at Westtown, where Quakerism was for some years one of the subjects she taught, and it was the lack of any suitable text in this field that led to the writing of the book.

Quite naturally, therefore, while there is in evidence an awareness of the earlier influences of her life, and a definite recognition of the wider reaches of Quakerism, the long sojourn of the author in the later environment, has operated to affect somewhat the balance and perspective of the picture here and there, from the viewpoint of a west-of-the-Alleghenies reader. However, this should not be permitted to interfere with an appreciation of the value and interest of the work in its attractive and scholarly presentation of the account of the road by which the Society of Friends has made its journey from the land of far-away Palestine, by way of Rome, Anglo-Saxon England, mediaeval Europe and the Reformation, on to the days of George Fox.

For to the author, the trail runs without break from the day of the unrecognized, "This day hath this scripture been fulfilled in your ears," on to its disclosure by the Founding Fathers and the days of the Five Years Meeting, Service Committees, World Conferences, and the vital concern that Friends be ready to do their part in knowing and helping others to know the Kingdom that is in our midst, even in this time of world tragedy. To describe the long road from the Palestine of Jesus to the England of George Fox in the space of fifty-four pages calls for careful selection of material; but the course is charted clearly, with luminous headlights and well-chosen waymarks that bring us with expectancy to the emergence of the Quaker Road in its distinctiveness.

Then follows the account of the rise and growth of the Society of Friends, its persecutions and early achievements, the development of its distinctive characteristics as a religious body, the causes and consequences of the separations, the testing and vitalizing experiences of slavery and war, the concern for education and the successive attitudes and activities of the various "branches," individually and collectively, down to the present moment. Here, too, the movement is swift, but with interesting illustrative detail and sympathetic consideration.

LINDLEY D. CLARK.

THE HOUSE

BY MARJORIE HILL ALLEE
Houghton Mifflin Company;
181 pp.; $2.00

This is a refreshing bit of fiction interestingly told as usual by Marjorie Allee. It is designed for young people of intermediate and high school age and centers about the cooperative living efforts of several students who rented a large house together and shared in the various tasks. Furnishings were acquired by donations from friends and relatives, other items were purchased or contrived by their own efforts. Personality portraits are drawn, from the sparkling gayety of Nancy, to the drabness of Beechy, and the reader is made to see the imperfections as well as the good points in the character of each one. This book is a parellel to *The Great Tradition,* by the same author, which also tells of experiences in cooperative living in a college setting. The outcome of their inviting a Chinese girl to join them will hold the interest of young readers as well as inspire them with courage to start other ventures in cooperation. This is an excellent book to circulate among young people to introduce to them the possibilities of cooperative living.

CAROLYN E. COX.

QUAKER HILL PAMPHLET

Quaker Conversations, a booklet produced at Quaker Hill, portrays three simple dramatic situations which can be reproduced easily by Friends Meetings. The three dramatizations, "Ruth the Foreigner," "Quaker Guinea Pigs" and "Train Up a Child" are produced as Friendly Conversation Circles such as one would hear in a family. The book of three playlets may be purchased at fifteen cents each, or seven for one dollar. Dorothy Gilbert of Guilford College, as scholar in residence doing research and writing, wrote or revised these dramatizations. Buy them and produce them in local Meetings. Order from Quaker Hill, Richmond, Indiana.

"You ask me
What is the supreme happiness here below?
It is listening to the song of a little girl
As she goes down the road
After having asked me the way"

WANG-WEI.

POSTWAR CONSCRIPTION

Resolution Approved at the Biennial Meeting of the Federal Council of Churches, Pittsburgh, November 30.

The Congress and the people of the United States are now considering the possible adoption of legislation providing for postwar military conscription. The Executive Committee of the Federal Council of the Churches of Chirst in America recommends that the Congressional action on this matter be deferred until after the war. The churches believe that the peace should establish procedures for controlling military estbalishments everywhere. To this end, the Christians of many nations are now directing their energies. They are doing this not only in obedience to conscience but also because the war aims of the United Nations as defined in the Atlantic Charter anticipate the establishment of a permanent system of general security and encourage "all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments."

We cannot now foresee the precise nature or strength of the armaments that may be required by the world community when there shall have been established a general system of international security. We are not here pronouncing judgment for or against conscription but we are pointing out that for the United States to change now its historic policy might be so interpreted as to prejudice the postwar settlement and jeopardize the possibility of achieving the kind of world order reflected in our government's war aims.

We are committed to working for a postwar settlement that will insure to all nations peace, security and justice. To this end we pledge ourselves anew in the hope that peoples everywhere may be released from the burden of competitive armaments and given the opportunity to develop a world community in accordance with Christian principles.

OUR OLDEST FRIEND?

On January 17, John T. Ratcliff of Russiaville, Indiana, will celebrate his 102nd birthday. Born in 1843, he has voted in twenty-one presidental elections. His first vote in 1864 was for Abraham Lincoln. Maintaining a consistent voting record, he cast his vote in the recent presidential election. Eighty years of voting is well nigh the record. Are there any challengers? Is there also any Friend in America holding an age record above him? Unless evidence is offered to the contrary, THE AMERICAN FRIEND nominates him as the oldest American Friend. We congratulate him upon an attainment that surely suggests a life disciplined in body, mind, and spirit.

REPORT ON WORLD COUNCIL OF CHURCHES

"The Christian Church is at last getting the vision of what it can accomplish by its many denominations really working together," says Douglas Horton, chairman of the newly constituted American Committee for the World Council of Churches. This committee will take over and continue the work which up to now has been carried on by the "Joint Executive Committee of the American Section of the Life and Work and Faith and Order Movements."

This Joint Executive Committee was set up in 1937, following the Oxford and Edinburgh Conferences of church leaders, to carry forward in America the ecumenical program which they had projected. It has long been referred to as the "world Council," but this is really premature, Dr. Horton pointed out, since the present war intervened to prevent completion of the World Council of Churches organization. However, the "World Council in Process of Formation" has maintained headquarters in Geneva, Switzerland, and has carried on a full program. Eighty-five communions in twenty-nine countries are now members. Twenty-seven Orthodox and Protestant groups have associated themselves with the American organization, which has its headquarters at 297 Fourth Avenue, New York City. Dr. Henry Smith Leiper has been the executive secretary from the beginning, and will continue in that capacity with the reorganized committee.

HAWAII, PENN AND RACE

On the William Penn anniversary, Friends in Hawaii held their observance with an important address by J. Garner Anthony, former attorney general. Among other excellent liberal points of view expressed by him were the following:

"Why is William Penn of any importance to us in this year of our Lord 1944? The first thing that comes to mind is the finding of a rational solution of minority problems in America. As the late Mr. Wilkie said, 'the platforms of both major political parties are woefully inadequate on this subject.' We in Hawaii with our diverse races are accustomed to a community in which race tolerance is a social norm. With our present swollen population recruited from all parts of the country, it would be remarkable if there were not inroads on this concept. The newcomers to our shores frequently are skeptical of Hawaii's matter-of-fact attitude on this subject, but the patient processes of experience will not be denied.

"Hawaii has, I believe ,a real contribution to American democracy and that is its traditional race and religious tolerance."

RED CROSS ACTIVITIES

"Six Lessons in Care of the Sick" is the title of a new streamlined course requiring but twelve hours of attendance by students, who learn thirty-two basic procedures used in home nursing. Designed specially for office, store, and factory workers with limited leisure time, Red Cross chapters are providing this shortened but comprehensive course in centrally located class rooms.

The International Red Cross Committee watches over the welfare of war prisoners of all countries that have ratified the convention covering this phase of warfare. The Committee's delegates make periodic visits to prisoner of war camps, inspect housing and food, talk to the prisoners' chosen representatives in privacy, ascertain physical and spiritual needs, and see they are properly cared for.

The Red Cross Blood Donor Service now supplies whole blood to the armed forces in addition to providing for the plasma program. Whole blood is flown to the war theaters, where it is used to supplement plasma transfusions.

ACHIEVING THE IDEAL

(Continued from page 2)

centuries, men still say it is the practical way.

The second method employed in dealing with one's enemies is to wash one's hands of them, have nothing to do with them. Do them no harm but just see that they stay out of the way. The weakness in this method is that it leaves the poison of hate in the heart to be turned upon someone else and in addition it denies a basic principle essential in any good social order, namely that I am my brother's keeper. This method is isolationism in its worst form and certainly cannot be recommended as the practical way.

The third method is the one recommended by Jesus in this lesson, often spoken of as idealistic and impracticable. The great error of the exponent of the so-called practicable way is that he sets it over against the ideal or the right way, forgetting that the ideal is always the practical way or else it would not be the ideal.

The world situation today should forever give the lie to the theory that we can maintain world order by preparing for war in time of peace. The vicious element in peace time conscription is that it trains the young to see in the citizen of every other nation a potential enemy instead of a potential friend.

Questions:

If the meek shall inherit the earth, what is to be their method of conquest?

If the teachings of Jesus are not practical today, what will ever make them so? P. M. T.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

Free and Inexpensive Literature for Distribution

By LEONARD S. KENWORTHY

Every Friends Meeting is confronted with the problem of supplying suitable reading materials for its members in order to educate them in the work of Friends; enrich their devotional life; inform them as to opportunities for service, locally, nationally, and internationally; present Friendly beliefs and practices; and inspire them to richer, more radiant Christian living.

Many Meetings are unaware of the large number of free and inexpensive leaflets and pamphlets which can be used very helpfully in this work of the Meeting. They can be enclosed with news letters sent periodically to members of the Meeting, they can be distributed to shut-ins; they can be used in young people's meetings, mid-week meetings and on special occasions, and they can be available on a strategically located and attractively arranged literature table in the Meetinghouse for members and attenders alike.

The Five Years Meeting has been noticeably unproductive in this field of free and inexpensive reading matter, but other groups of Friends and other denominations have produced a wealth and variety of booklets suitable for use in Friends Meetings. The following list suggests some of those materials. In ordering leaflets in large quantities, it is assumed that Friends groups will want to make a small contribution to those organizations which have borne the expense of publication, even though they are listed as free.

It is hoped that material will be forthcoming on such topics as race, rural life, the Christian home, simplicity, the Quaker business meeting, and the sacraments—topics on which there is a noticeable lack of free and inexpensive materials at present.

Such material now available includes the following listed topically:

GOD

A Central Idea of God, by Carl Heath, F

CHRIST

Enthusiam for Jesus, by Max I. Reich, F
Man of Joys, by A. Barratt Brown...F
No Other Name, by H. G. Wood.....F
The Broken Statute and the Child by Walter Abell .....G
The Foundation, by Alfred C. Garrett, F
Where Is Jesus Christ Leading Us? by Alfons Paquet .....F

PRAYER

A Way of Prayer, by George A. Buttrick, 2c in quantity.....K
Prayer, by George A. Buttrick, 2c in quantity .....F
Prayer is Power, by Alexis Carrel 2c in quantity .....N
Prayer and Worship, by Douglas V. Steere, 10c .....H

THE BIBLE

Family Bible Reading, by Richard C. Brown .....F
The Use of the Bible, by William W. Comfort .....F
Why Read or Study the Bible? by William H. Richie .....F
Why Read the Bible?, by J. C. Moldenhawer .....K

WORSHIP

A Quaker Meeting for Worship by Douglas V. Steere.....F,G
An Approach to Worship by Douglas V. Steere.....F
Attitudes in Worship by Elbert Russell .....F
Can We Bear Silence?, by William W. Comfort .....F
The Idea of a Retreat, by Gilbert Kilpack, 5c .....S
The Gathered Meeting by Thomas Kelly .....B,F,G
Going to Meeting, by Leonard S. Kenworthy .....G
The Lay Ministry of Friends by Harold E. B. Spreight.....F
The Practice of the Presence of God by William W. Comfort.....F
The Vocal Ministry in Our Meetings for Worship, by John Henry Barlow .....F

DEVOTIONAL AIDS

Quaker Meditations Volume II, by the Board of Christian Education of the Five Years Meeting of Friends 35c .....E
The Secret Place, by the Northern Baptist Convention, 10c.....L
The Upper Room, by the Commission on Evangelism of the Methodist Church, 10c .....O

EVANGELISM

How Can I Find God, by E. Stanley Jones, 5c, ...K
The Duty of the Hour, by the Committee on Evangelism, Federal Council of Churches .....F
The Greatest Work in the World by Sherwood Eddy, 5c.....K
Vital Evangelism for Our Time by Samuel McCrea Cavert, 5c.....K

GENERAL INSPIRATIONAL

Are We Ready?, by Rufus M. Jones E,F,G
Beyond Democracy by T. Alvin Coate, 10c.....E
Children of the Light by Thomas Kelly.....B
Foundations That Canont Be Shaken by Alexander C. Purdy.....G
Holy Obedience, by Thomas Kelly 10c .....F,G
Preparation for Life's Greatest Business, by Rufus M. Jones.....F
Sharpening the Edge of the Spiritual Message, by Allen D. Hole, 10c....G
The Vital Cell (The Local Meeting) by Rufus M. Jones, 10c.....F,G

THE SOCIETY OF FRIENDS

A Religion of Power, by Rufus M. Jones .....F
George Fox—Seeker, by Leonard S. Kenworthy .....F,B
George Fox Speaks, by Leonard S. Kenworthy, 3c in quantity.....T
The Nature of Quakerism, by Howard Brinton, 5c .....H
The Quaker's Faith, by Rufus M. Jones .....B,F
Why I Am A Quaker, by Rufus M. Jones .....B,F,G
What Is the Society of Friends? (Quakers), by Rufus M. Jones....F
William Penn Speaks, by Leonard S. Kenworthy, 3c in quantity.....T

NEWS BULLETINS OF FRIENDS COMMITTEES

Afserco News (American Friends Service Committee) .....A
Friendly Flashes (Mission Board of the Five Years Meeting).....E
Memorandum on National Legislation (Friends Committee on National Legislation) .....R

FRIENDS AROUND THE WORLD

Friends in Cuba by Dorothy Heironimus, 10c.....E
Friends in Jamaica by Ellen Davis, 10c.....E
Friends in Mexico by Dorothy Heironimus, 10c.....E
Friends in Palestine, by Christina H. Jones, 25c .....E
Quakerism in Japan, by Edith Sharpless, 10c C
Quakerism in Switzerland, by Bertram and Irene Pickard and Blanche Shaffer, 10c C
Twenty-five Years in East Africa by Bertram and Irene Pickard and Blanche Shaffer, 5c .....E
World Fellowship: Friends Build Together, by Bertram and Irene Pickard and Blanche Shaffer.....E

SERVICE

Expression of the Spirit of Service by Clarence E. Pickett.....B
Friends in Community Service in War and Peace, by Arthur Dunham 10c .....H
Spiritual Basis of Friends Service by Clarence E. Pickett.....C
Spiritual Foundation of Quaker Ministry to Oppressed Peoples by Howard E. Kerschner.....G
The Philosophy of Quaker Service by Rufus M. Jones.....A,B,G

COMMUNITY

Community and Worship, by Douglas V. Steere, 10c .....H

PEACE

Bases of a Spirtual Peace Ministry by Harold Chance.....B
Pacifist Living Today and Tomorrow by Harold Chance, 5c .....B
Peace Time Conscription, by Harold Chance, 2c .....B
Quakers and War, by Janet Whitney, F
What About the C.O.? by Janet Whitney, 7c.....B
Why They Cannot Go to War by Janet Whitney.....B
Why We Oppose Conscription by Janet Whitney.....B

RACE

The Races of Mankind, by Ruth Benedict and Gene Weltfish, 10c.....U
There Are Things To Do, by Lillian Smith, 5c V

Tinder for Tomorrow, by Pearl Buck (Sample free, 75c a hundred).....M
World Implications of Race, by Robert Redfield and Channing H. Tobias, Q

MEMBERSHIP

Preparation Course for Membership with Friends, by Robert Redfield and Channing H. Tobias, 10c.....I

KEY TO THE ADDRESSES

A—American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa.
B—Fellowship Council, 20 South Twelfth Street, Philadelphia, Pa.
C—World Committee on Consultation (American Section), 20 South Twelfth Street, Philadelphia, Pa.
D—Friends Council on Education, 20 South Twelfth Street, Philadelphia, Pa.
E—Five Years Meeting of Friends, 101 South Eighth Street, Richmond, Ind.
F—Philadelphia Yearly Meeting, Fourth and Arch Streets, Philadelphia, Pa.
G—Philadelphia Yearly Meeting and Friends General Conference, 1515 Cherry Street, Philadelphia, Pa.
H—Pendle Hill, Wallingford, Pa.
I—Indiana Yearly Meeting of Friends, 101 South Eighth Street, Richmond, Indiana.
J—Fifty-Seventh Street Meeting of Friends, Chicago, Illinois.
K—Federal Council of Churches, 297 Fourth Avenue, New York City.
L—Northern Baptist Convention, 1703 Chestnut Street, Philadelphia, Pa.
M—Commission on World Peace of the Methodist Church, 740 Rush Street, Chicago, Illinois.
N—Forward Movement of the Episcopal Church, Sharon, Pa.
O—Upper Room, Medical Arts Building, Nashville, Tennessee.
P—Fellowship of Reconciliation, 2929 Broadway, New York City.
Q—Foreign Mission Conference of North America, 156 Fifth Avenue, New York City.
R—Friends Committee on National Legislation, 2111 Florida Avenue, N. W., Washington, D. C.
S—Baltimore Monthly Meeting of Friends, Friends School, North Charles Street, Baltimore, Maryland.
T—Leonard S. Kenworthy, Fairmount, Indiana.
U—Public Affairs Committee, 30 Rockefeller Plaza, New York City.
V—Lillian Smith, Clayton, Georgia.

A BRITISH VIEW ON CONSCRIPTION

It is the view of British Friends that the organization of any service as an alternative to military service is helping to impose conscription upon the community.

In this country, Friends have a rather different problem. Generally speaking, the Friends Ambulance Unit and the Friends Relief Service (the first informally and the second formally run by Friends) have got to work to meet specific needs for service either overseas or in relieving homelessness and distress in this country as a result of air-raids. In short, the work has been undertaken for its intrinsic value, and every effort has been made to avoid the authorities regarding it as an alternative to military service.

After the war, the Friends Relief Service, at least, is likely to continue in some form because of the continuing need, especially on the continent of Europe. The danger here is that work which the Society continues for its own value, and as a practical expression of our principles, may be seized upon by the authorities and made into an alternative to a regular system of compulsory military training. On the whole I think that most Friends would resist this, but on the other hand our Governments have in recent decades been increasingly free with grants to reputable bodies to whom different forms of social work are delegated, and this possibility provides an inducement to those who quite justifiably claim that our Service work would be much more effective with the backing of Government approval and funds.

Some younger Friends, however, hope that the Society will take a strong line in condemning military conscription root and branch, and it is likely that before long our Meeting for Sufferings (in effect the national executive of the Society in this country) may put out a statement on post-war conscription.—A. JOSEPH BRAYSHAW, *Public Relations*, Central Board for Conscientious Objectors, 6 Endsleigh Street, London, W. C. 1.

BEING SANTA TO THE INDIANS

BY ERMIN C. PERISHO

Friends who sent packages for an Indian Christmas will be glad for this report.

Sunday, the seventeenth of December, was the great day and we were so happy in being able to bring a degree of happiness to so many children. It was no surprise as we had been getting ready for the day for months and there was hardly a day but that we had a box of gifts reminding us that we were to act as your substitute in bringing Christmas to the children around Wyandotte. Yes, there were boxes without end for the good people had been studying the work among the American Indians and they were all anxious to do their part. One day we had fifteen boxes, and the dining room began to be usable only as an avenue of getting into the front room, and sometimes that means of escape was cut off and we had to be content to live in the kitchen. Well, it was all a blessed experience of writing and answering all questions and then of sending a letter or card as the packages came.

It was a beautiful day and the house was full, for we were to give some gifts. Sunday School opened with two hundred and forty-four present and all but seventeen of them were children; all but thirty of them were Indians. We had told them a week earlier that before we had any giving of gifts to each other, we were to take a free will offering to buy milk to send to the starving children in Europe. The children did not disappoint us for the offering came to the sum of twenty-seven dollars. They all enjoyed that a lot. Our Christmas program consisted of one number from each of the classes and then we passed to our class rooms for the lesson. We then gave out the gifts, and there was an abundance. One class had home-made rag dolls and thirty little girls were made happy. Then others received books and various things. Some of our regular attendants were not able to get there, so we had to go out this week and see that they were not forgotten. You can never appreciate what a day it was if you have never been through it and we tried so hard to do it in the way that would please all who sent things to us.

That Sunday morning took a big part of the contents of the boxes that had come. But there were many things left, and we did not want to have to pack it all away till next Christmas. So we went over to the grade school across the street and asked the teachers of the six lower grades to come over and share with us. They did, and seemed to enjoy getting things for their children as much as the children will enjoy receiving them. They carried away boxes of nice Christmas cheer and were delighted with the abundance that Friends had sent to our little town. About five hundred children have been made happy, in addition to the joy you had in sending this Christmas cheer to us.

We have but touched the second-hand clothing; the distribution of that will have to come a little later. This week has been too full with passing out Christmas material to dig into that which has been used. This afternoon I took a nice coat to a man whom I knew to be in need of one and also took along a nice used hat. The man could not use the hat, so on my way home seeing some old men talking, I went over to them and told an old Indian who was there to try on the hat. He took it, grinned, and put it on his head and said that it was nice and fit nicely. Then I told him it was his and he grinned again and was pleased beyond words. Well there is still more to say and a lot more to do. But you have brought Christmas to Wyandotte in a manner that had never been done before. May God bless you every one for making hearts lighter and bringing joy to our people and children. It has been great to act as your Santa Claus. May the Christ child be honored by what you have done.

The birth date of Abraham Lincoln, one month ahead, has come to be the traditional time for programs on interracial good will. The next issue will carry suggestions on the Friendly Action page. It is time now to begin thinking and planning.

Our idea is to abolish crime, poverty and disease, and to do this you must abolish the liquor traffic.—The late SIR VICTOR HORSLEY, M. D.

QUAKERDOM · AT · LARGE

Rupert Stanley, minister at Union Street Meeting of Kokomo, Indiana, spoke to the Quarterly Meeting gathering at Russiaville, Indiana, on the evening of December 17. His topic was one which is of intense interest—military conscription. Plans were discussed for awakening people to the danger of this.

* * * *

Members of the Missionary Union of the Dublin Friends Meeting prepared a generous box of clothing and sent a cash donation of seventeen dollars to the churches served by Edward and Violet Linton in Tennessee. They also have been doing sewing for the American Friends Service Committee.

* * * *

New London Quarterly Meeting convened at Russiaville, Indiana, on November 21 for a fellowship meeting. Following the dinner, each Meeting contributed to the program with musical numbers or readings. Walter Carter presided, introducing the speaker of the evening, Errol T. Elliott, editor of THE AMERICAN FRIEND, who gave an inspirational message. New London Meeting will follow with other fellowship meetings.

* * * *

Stacy Wesner was absent from the New London, Indiana, Meeting from December 3 to 17 while conducting evangelistic services for Bear Creek church in Winchester Quarter. Austin Osborne, a former pastor, substituted on December 3, and a dinner afforded old friends an opportunity for fellowship. Thomas Newlin, Quarterly Meeting Superintendent, preached on December 10 in the morning service. The evening service was addressed by J. Ord Fortner; Lilith Farlow gave a book review on the life of William Penn; and a stewardship program was in charge of Mina Emily Siedler. Ethel Wesner sponsored the Christian Endeavor meetings. Money was contributed by the Missionary Society and Bible School for manual training kits for boys in the Tennessee missions, under the direction of Edward Linton.

* * * *

Members of the Jamestown, Ohio, Friends Meeting of Wilmington Yearly Meeting are carrying forward a thorough program of redecoration of the Meetinghouse. Services are being held in the parsonage and Township Grange Hall temporarily. A new young people's group has been organized with Hazel Chaffin as president. The group sang Christmas carols at the homes of shut-ins on Christmas eve. A representative was sent to the Greene County Prince of Peace Contest at Zenia, Ohio. About forty members of the Leaders and Keystone Sunday School classes were entertained at a Christmas social. This was combined with the usual midweek prayer service. A covered-dish supper was enjoyed and gifts were exchanged following the business meeting of the classes. These classes sponsored a supper on December 8, the proceeds of which went to the improvement fund.

* * * *

Dublin, Indiana, Friends merged the Bible School and the morning worship service hour on the Sunday preceding Christmas. A prelude of sacred music by the orchestra was followed by congregational singing of Christmas carols, led by the junior and young people's choirs. An interesting Christmas program was given, the various departments of the Sunday School participating. C. O. Watson, minister, told the story of "Shammy's Christmas Tree," following which the annual Christmas treat was distributed.

On Christmas eve at 10:45 a worship service was held. The windows and stage were illuminated with candelabra and lighted Christmas trees. The young people's choir entered from the rear, singing "O Come All Ye Faithful" as a processional. Tribute was paid those in service by lighting a candle for each young person absent. A sermonette by the pastor and a musical program completed the service. Those in attendance left with a sense of God's presence, hopeful that another year would bring peace.

REPORT ON RELIEF

Average caloric consumption in Italy before the war was three thousand calories. Today, the ration allowance is, when obtainable, six hundred and sixty-four.

* * * *

Some peoples of continental Europe have been getting along on diets so deficient in bone-building calcium and phosphorous that the slightest shock is apt to cause fractures.

* * * *

Fifty-four per cent of French children under two years of age are said to be suffering from rickets, according to recent medical surveys. In youth groups, fifteen to nineteen years, tuberculosis has increased thirty-three to forty-two per cent. The average adult has lost ten to twenty pounds.

* * * *

The Soviet people received from Russian War Relief more than six and a half million dollars worth of American clothing, household articles, medical equipment and other relief supplies during the three months ending October 1, it was announced by Edward C. Carter, president of the American relief agency. The supplies were transported on one hundred and five ships.

* * * *

For Christmas 1944, over ten thousand gifts were sent from the Philadelphia A.F.S.C. storeroom to American children of Japanese ancestry in Relocation Centers and to other American children in Blowing Rock, North Carolina. Smaller shipments have gone to the Centers from the American Friends Service Committee Branch offices.

CPS AND MENTAL HYGIENE

Steady, significant progress during the first seven months of its operation is reported by the Mental Hygiene Program of CPS. Selective Service has not granted official recognition to this heretofore "unofficial" program of service and social action created by CPS men. The four members of the Central Committee of the Program have been given detached service status to carry on their work. The medical director of the National Committee for Mental Hygiene is proposing to his organization that the MHP of CPS be officially sponsored by the National Committee. The Advisory Board of the MHP of CPS now include administrators and directors who provide representation from federal institutions, state mental hospitals, state training institutions, private institutions and universities, and professional and layman organizations.

The circulation of *The Attendant*, the monthly publication of the MHP of CPS, is constantly increasing. More than twenty-five institutions across the country without CPS Units are subscribing for their staff members and other employees. Distribution extends to United States possessions and to four foreign countries. The *educational phase* of the program now includes an exchange service of experiences and materials helpful to workers in mental institutions, and the development of a program for the better understanding of the principles and procedures of mental hygiene by the public and by workers in mental institutions. The men working on the *Legal Survey and Briefing* aspect of the MHP of CPS are seeking more CPS lawyers in order to speed up the preparation of material on laws governing institutional commitment and care.

CAUTION ON PROPAGANDA

Stories to convince newspaper readers that Germans are incorrigible have been a feature of dispatches from the western front for some months. Those who recall how many similar stories were discredited after the last war have remained skeptical. Their skepticism will be increased by the debunking of one such story by the London *Tribune*, which says that some London papers gave much space recently to a story from Aachen telling how four German boys, aged eight to fourteen, had been arrested as snipers. One of the papers asked readers what should be done with them, and fifty per cent of the replies said to "kill them," on the basis of the evidence presented. "That evidence," said the *Tribune*, was faked. We now learn from an officer at the front that the incident, as reported, never happened. What did happen was that two boys found an unattended machine-gun and started playing with it. It went off, hurt no one and scared the life out of the boys. . . . The officer reports that his comrades at the front were furious at the manner in which the London press presented this 'news' and the way it provided Goebbels with one of his best propaganda and morale building stories."

Human Events.

BIRTHS

BAYER — To John F. and Margaret Johnson Bayer, a son, Benjamin Johnson Bayer, on November 17, at Annapolis, Maryland. Margaret Bayer is the daughter of Benjamin N. and Mary E. Johnson of Richmond, Indiana.

CAVENDER — To Clarence and Ruth Knisley Cavender, a son, Keith Richard, on October 14, at Jamestown, Ohio.

MEKEEL—To Arthur J. and Etta Albrecht Mekeel on December 21, a daughter, Christine Ann, at Oskaloosa, Iowa.

MARRIAGES

CARTER-JOHNSON — Rheba D. Johnson to Merle C. Carter on December 8 at the Russiaville Friends Meetinghouse, with John M. Retherford in charge. Both young people are members of this Meeting.

HEUSS-MCKEAN — Dorothy Mary McKean, daughter of Chester B. and Anna K. McKean to Robert Donald Heuss, son of Jacob and Anna Heuss, on December 23 at Traverse City, Michigan, in the Friends Meetinghouse with the father of the bride officiating. Both young people are members of this Monthly Meeting.

DEATHS

ANTRAM—Mary C. Antram on December 8 at Wilmington, Ohio, aged sixty-one years. She was a member of the Caesar's Creek Meeting which she had served for eighteen years. For the past three years she was pastor of the Westboro Meeting. She was secretary of the Evangelistic and Church Extension Committee of Wilmington Yearly Meeting. Services were conducted by DeElla Newlin, burial being made in Sugar Grove cemetery. A brother, Ralph G. Antram survives.

FRENCH — Marie K. French, at her home in Philadelphia, Pa., on December 5, at the age of forty-one years. She is survived by her husband, Paul Comly French, two sons, a father and brothers and sisters.

HAWKINS—Nannie C. Hawkins at her home in New Burlington, Ohio, on December 20, at the age of ninety-one years. She was an Elder in the Friends Meeting. Surviving are two daughters.

LAKE—Ulysses Cole Lake on December 1 at Muscatine, Iowa, at the age of seventy-nine years. He had served as Overseer and Trustee of the Bloomington Friends Meeting. Services were conducted in the Meetinghouse with Guilford B. Street, pastor, in charge and George B. Evans assisting.

LEAMON — Dora Leamon on December 6 at Van Buren, California. For many years she was a member of First Friends Meeting in Marion, Indiana. She is survived by her daughters, Mrs. Kenneth Pickering and Mrs. Donald Spitler.

WHITE — Gertrude Wyoma White at the home of her father, Thomas A. White, in Jamestown, Ohio, on November 18, at the age of fifty years. She was active in many phases of work in the Friends Meeting, and was especially thoughtful of shut-ins. Surviving are her father, two sisters, Thelma White and Pauline Sanderson; and one brother, Frank of Dayton. Services were held in the Friends Meetinghouse with DeElla Newlin, the pastor, in charge; interment being made at Sabina, Ohio.

A NEW THREESOME

Last week one of our men was brought in from project with a nasty gash on his ankle—had severed the main artery with an axe. We put on a tourniquet and took him thirty-five miles to the doctor at the Prisoner of War Camp. Three of us acted as orderlies, coordinating beautifully, while the doc sewed him up. The three of us included an American soldier, a German prisoner of war and a conscientious objector. How long before the world realizes we are all alike in wanting a better world and wanting to help build it?

Germfask CPS Camp.

Opportunity at Westtown

TEN REGIONAL SCHOLARSHIPS of $350 each are offered for the year 1945-1946 to Quaker boys and girls who are outstanding in character, leadership and intellectual ability, and who are prepared to enter Tenth or Eleventh Grade.

Applications must reach the School by Third Month 1st in order that arrangements may be made for the three examinations by the Educational Records Bureau which are required of all applicants. Applications are now being received. Full information may be obtained from

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—WILLIAM PENN.

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue. Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a. m.; Morning Worship, 10:45 a. m. Herbert Huffman, Minister, RIley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

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LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a .m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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